Hon. J. Story

CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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LATHROP'S MEMOIR AND SERMONS.

In No. 8, of the Christian Register, we introduced a brief notice of the Rev. JOSEPH LATHROP, D. D. late of West Springfield. In that notice it was stated that a new volume of his sermons had been published since his death, accompanied by a memoir of his life, written chiefly by himself. In the present number, we present our readers with some extracts from this interesting memoir.

The subject of the memoir was born at Norwich, in Connecticut, Oct. 20, 1731, O. S. He was a descendant of Rev. John Lathrop, a minister of Barnstable, in England, who removed to America in 1634, and settled in the ministry in Barnstable, Mass.

Dr. Lathrop received his education at Yale College. He graduated in 1754.

"During my last year in college," says he, "there were some deaths among my acquaintance there, which deeply impressed my mind with a sense of the uncertainty of life, the necessity of religion, and the importance of a good hope. I felt a conviction of my sinfulness, lamented it before God, sought His mercy, and seemed to myself, as if religion was my choice; but was much discouraged by an apprehension, that I was one of the non-elect. I spent much time in secret exercises. As I was walking and meditating, one day, in solitude and anxiety, I reasoned thus with myself. 'A Saviour has come to open a way of salvation for sinners. Salvation is offered, and the terms are stated. The offer is to all, and the terms are the same for all. In God there is no insincerity. To Him belong secret things; things only which are revealed belong to me. There can be no decree, which frustrates the Divine promises. If I comply with the terms, the benefits promised are mine. God has chosen men to salvation through sanctification of the Spirit and belief of the truth. It concerns me to make my election sure by adding to my faith, virtue, &c. By faith and patience I may inherit the promises.'

"By thus arguing with myself, my anxiety was relieved, my mind composed, and my hope strengthened."

After leaving college he engaged in the business of instruction in Springfield, and pursued his theological studies under the direction of the Rev. Mr. Breck, the minister of that place. He was licensed to preach in Jan. 1756. In March of the same year he was invited to preach as a candidate at West Springfield. In July he received an unanimous call to settle there, and in August received ordination.

From the following extract we may perceive how deep and operative were his impressions of the importance of his profession, and how sincerely and conscientiously he resolved and endeavoured to perform its duties faithfully.

"Some time after my ordination, realizing, from a little experience, the greatness of my work and my own insufficiency for it; considering how much might depend on my fidelity in it, and fearing I had undertaken it presumptuously, I set apart a day for secret devotion, having a special regard to my ministerial work. My meditations and resolutions on that day I committed to writing for my future use and benefit.

"After invoking God's presence and assistance, I called to mind the mercies which I had experienced from my childhood to that time, more particularly marking such as had been distinguished. I acknowledged my high obligations, lamented my unworthy returns, sought forgiveness of sins past, and implored grace for the time to come.

"I then made a fresh dedication of myself to God, with resolutions of future obedience to His will, and of fidelity in His service.

"My resolutions were, in substance, as follows:

"With regard to my devotions, I resolved,

"That I would direct my morning thoughts to God, and spend some of my earliest moments in conversing with Him—That at evening I would recollect the sins and errors of the day, seeking God's mercy for pardon, and His grace for future security, and would review occurrences in Providence with suitable reflections upon them—That I would anticipate the seasons of devotion, when I foresaw probable diversions—That I would transact ordinary business in the fear of God, set Him before me, and act under a sense of His presence—That I would seek a more intimate acquaintance with religion in its doctrines and duties, and make it the rule of my conduct and the source of my comfort.

"With regard to the government of myself, I resolved,

"To use God's creatures with sobriety—To exclude vain and sinful thoughts—To suppress rising corruptions—to avoid foreseen temptations, and resist such as might suddenly assail me—To set a watch before me in places of known danger—To guard against rash and unadvised speech—To keep my passions in subjection, and acquire, as far as possible, an habitual command of them.

"In my treatment of men, I resolved,

"To preserve a sacred regard to truth in my words, and to justice in my conduct—To be tender of characters—Kind to the needy—Meek under supposed injuries—Thankful for favours—Hospitable to strangers—Condescending in cases of difference—Courteous and peaceable to all men.

"In my ministerial character and work, I resolved,

"To cultivate in my heart, and exemplify in my life, that religion which I had undertaken to preach—To compose my sermons with perspicuity, and accommodate them to the circumstances of my people—To attend on my ministry, even tho' I might incur worldly loss—To select subjects of real importance, and handle them faithfully, though I myself should fall under the censure of my own preaching—To improve Providences in my preaching—To commend myself to the consciences of my hearers—In things indifferent, to make, not my own will and humour, but the common peace and edification the rule of my conduct—To visit, advise, and comfort my people as occasion might require; but not to spend, in ceremonious and useless visits, the time which ought to be employed in my study—To attend to the calls of rich and poor indifferently, without preferring one before another—To write my sermons with care, and seek Divine direction when I entered on the composition of them—To approach God's house with collection of thought and with a petition for the presence of his grace—To speak that only which might be profitable, and to keep back nothing that was so—To choose out acceptable, but upright words—To pay particular attention to the youth in my preaching—To examine what effect my preaching has on myself, and pray that it may have a saving effect on my hearers—To commend my people often to the grace of God, and to remember at his throne their various particular cases—In all my religious inquiries to make the sacred oracles my guide, and never to receive for doctrine the commandments of men.

"Having formed and written these resolutions, I laid them before God, and concluded with this prayer:—'My gracious God, these resolutions I have formed in thy presence, and, I hope, in thy fear. My performance will depend on thy grace. This I now humbly implore. Let it be present with me, and sufficient for me. I plead no worthiness of my own, for none have I to plead; but other and better arguments abound. They are such as thou hast put into my mouth and into my heart. Let these prevail. I plead thine abundant mercy; the righteousness and intercession of thy Son; the power and goodness of thy Spirit; the free offers of thy help made in thy word; thy command that I should seek thy Spirit, and the promise annexed to the command. May I not also plead my relation to thy people? Thou hast put me into the ministry. I know not how much the salvation of others may depend on my fidelity. Let not my sins and my unworthiness hinder my receiving such a supply of thy grace, as may be necessary to the success of my ministry. Let not my iniquities stand in the way of the salvation of any one among my fellow-sinners. However it may ultimately fare with me, my heart's desire and prayer for my people is, That they may be saved.'

"The transactions of this day I have repeatedly reviewed; and the review, I hope, has quickened me to duty; at least as it has humbled me for my neglects.

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"My steady aim in preaching has been to promote real religion in temper and practice, and to state and apply the doctrines of the gospel in a manner best adapted to this end. Keeping this end in view, I have avoided unprofitable controversy. I have never started objections against a plain doctrine to shew my agility in running them down. I have been careful not to awaken disputes, which were quietly asleep, nor to waste my own and my hearers' time by reproving imaginary faults, or indifferent customs.

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"In the course of my ministry I have often encouraged special meetings for devotion. I have chosen to attend them myself, when I could with convenience; and I have preached, when my ability would permit. But, when I could not attend them, I have desired that they might be under the direction of some discreet elderly christians. I have endeavoured to guard my people against an error too common, where religious conferences are much attended; I mean, substituting *these* in the place of divine institutions, and making them a kind of *thermometer*, by which to prove the degree of heat and cold in religious zeal. When we hear of a *revival* of religion in any place, the unusual frequency and the general attendance of lectures and conferences by day and by night are adduced as decisive evidences of it. When these meetings become less frequent, or less full, it is said, 'Religion appears to be on the decline.' We ought always to place religion where the scripture has placed it, in holiness of heart and life; and to regard devotional duties as instrumental to this end. We are never to place the essence of religion in things which are but the means of it.

"A serious man from a neighbouring parish, being one evening at my house on secular business, took occasion to inform me, that there was a great revival of religion in his vicinity. I expressed my satisfaction in the intelligence; but asked him, wherein the happy revival discovered itself: Whether the people appeared to be more humble, more condescending, more meek and peaceable, more kind and charitable, better united in their social relations, more virtuous in their manners, &c. He could not answer particularly with respect to these things; but said, 'People were much engaged in attending religious meetings; they had private lectures as often as any transient preacher could be obtained; and they had conferences very frequently—almost every evening.' I observed to him, that an attendance on the word preached was highly important, and a hopeful indication; but asked him, how it was on the *Lord's day*; whether they attended on the instituted worship of *that day* better than they used to do? (for I knew they had been shamefully negligent of that duty.) 'Why—no—' said he, "we don't go to meeting on the sabbath.' What, I inquired, do you neglect God's institutions to observe your own? The prophet marks this as a token of the *decay* of religion among the Jews. He answered, 'We do not like our parish minister very well.' I observed to him, that if they had a minister, who did not preach the gospel, this was a reason why *he* should leave the *pulpit*; not why *they* should leave the *meeting-house*; and they ought to take regular measures for his removal, and the introduction of a better man. 'O,' said he, 'I don't pretend, but that he preaches the *gospel*; but there are some subjects, on which he does not preach.' Perhaps he preaches on them, when you are absent. He continued, 'I don't like his *manner* of preaching. He is not so fervent, so engaged, as I wish; he uses his notes too much,' &c. Friend, said I, you well remember, that Paul, Apollos and Cephas all preached in Corinth. They preached the same gospel; but had different voices, and different modes of speaking. And among their hearers, one said, I am of Paul; another, I am of Apollos; and a third, I am of Cephas. Now on this occasion, Paul told them, they were *carnal*. Apply this to yourself. On the authority of Paul, I tell you, that ye are carnal. He answered, 'I do not see, but that it is so.' He had the honesty to confess his fault; whether he had the virtue to reform, I do not know.

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"I have assisted about twenty young gentlemen in their studies for the ministry.—Students in divinity I have ever been disposed to encourage, but never chosen to flatter. I advise them to see, that a love of religion and a sense of its importance possess their minds—that their governing motives be superior to the interests of the world. I warn them, that if the latter be their predominant motives, they will be disappointed; and it will be prudent to turn their attention to some other profession.

"They read some systems of divinity; but are advised not to attach themselves to human systems; but to search after truth with unbiassed minds, and make the word of inspiration their last resort.

"October 31, 1811. This was a solemn day. It was my birth-day. I then completed my 80th year. I desired the attendance of my people. Though the day was stormy, there was a decent attendance, even beyond my expectation. I spake to an attentive audience from the words of Barzillai; *I am this day four-score years old.* I addressed the aged, the heads of families, and the youth—and gave such advice as seemed to me to be important to them on the near event of their minister's death, or previous disability, and the vacancy which consequently would take place in the society. The day and discourse were impressive to the speaker, and I hope they were so to the hearers. May God prepare him for his departure, forgive his many failings, and accept his desires to promote religion among his people; and may he watch over them to preserve them in peace; and may he and they be gathered together in the presence of Christ at his coming.

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"August 25, 1816. This day concluded the 60th year of my ministry. It was Lord's day. I requested the attendance of my people, and preached to a large audience from Prov. ii. 38."

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The memoir by Dr. L's. own hand, is brought down only to Sept. 1, 1816.

"On the 25th of August, 1819, the sixty-third anniversary of his ordination, he attended the ordination of his colleague," says his biographer, and took part in the public solemnities. His venerable appearance, and the devout and pertinent address which he offered at the throne of grace, made an impression upon the audience which will not soon be forgotten. It seemed as if he had come before his God, to give back his commission, while he was on the eve of going to give an account of his stewardship."

Soon after this his health began to decline. He survived however upwards of a year, and attended public worship on the Sabbath succeeding the 64th anniversary of his ministry. He died Dec. 31, 1820.

The Memoir and Sermons are for sale by Messrs. *Wells & Lilly*, Court Street.

RELIGIOUS INTELLIGENCE.

From the Missionary Herald.

PALESTINE MISSION.

JOURNAL OF MESSRS. PARSONS AND FISK.

(*Continued from p.* 33.)

Wednesday, Nov. 8, 1820. At half past one we left Pergamos: at three we crossed the Caicus, and pursued our way along the southern bank, through a fertile plain several miles wide, with verdant hills on the north and south, and several small villages at the foot of them. At half past nine we crossed the river again, and stopped for the night at the house of Immanuel, a Greek, to whom we had a letter of introduction, and by whom we were hospitably entertained.

Thursday, 9. Pursued our course along the same plain. In 4 hours passed through a considerable village called Soma. The inhabitants are principally Turks—about 70 families are Greeks. In two hours and a half from Soma we reached Kircagasch, and stopped for dinner. This town is situated at the foot of a high mountain of lime stone, called on maps Temnus, on the south side of the plain. It is said to contain 10,000 inhabitants, (viz.) 8,000 Turks, 1,000 Greeks and 1,000 Armenians. There are 11 mosques, and one Greek, and one Armenian church. Left a number of tracts for the Greeks. At three o'clock we set out for Kircagasch, and pursued our way, at the foot of mount Temnus. Passed two small Turkish villages. The principal productions in this part of the country are grain, cotton, tobacco and pasturage for flocks. At one time we counted 500 cattle together attended by the herdsmen and their dogs; in another flock were about as many goats, and in others a still greater number of sheep. At 8 o'clock we reached Thyatira.

Description of the City.

Friday, 10. We had a letter of introduction from a Greek in Smyrna to Economo, the Bishop's procurator, and principal man among the Greeks in this town. This morning we sent the letter, and he immediately called on us. We then conversed some time respecting the town. He says the Turks have destroyed all remnants of the ancient church; and even the place where it stood is now unknown. At present, there are in the town 1,000 houses for which taxes are paid to the government, besides 2 or 300 small huts. There are about 350 Greek houses, and 25 or 30 belonging to Armenians. The others are all Turkish. There are 9 mosques, 1 Greek, and one Armenian church; 4 or 5 Greek priests, and 1 Armenian. The Greeks know something of the Romaic, and the Armenians of the Armenian language; but the common language of all classes is Turkish.

Showed our Romaic Testament to Economo. He says they have the one which Mr. Lindsay gave them five years ago, and are much pleased with it. He then went with us to visit the schools. The first is taught by a priest, and consists of 50 scholars. The second is taught by a layman, and consists of 20. Supplied them with tracts. Copied a long Greek inscription on a stone erected by Fabius Zosimus, at the tomb of his wife.

Thyatira is situated near a small river, a branch of the Caicus, in the centre of an extensive plain. At the distance of 3 or 4 miles it is almost completely surrounded by mountains. The houses are low, and many of them mud or earth. Excepting the Moslem's palace, there is scarcely a decent house in the place. The streets are narrow and dirty, and every thing indicates poverty and degradation.

Journey to Start.

At 7 we set out for Sardis. Passed in sight of 3 or 4 small villages, and at half after eleven stopped to dine at a village called Marmora. It has 4 mosques and 1 Greek church with two priests. The whole number of houses is said to be 4 or 500, of which 50 are Greek. Gave some tracts to one of the priests and to several others. At one we resumed our journey. At two came in sight of a lake, and made a bend around the west side of it. At four we ascended a hill, and saw before us an extensive plain, through which the Hermus runs, and beyond it mount Tmolus extending to the east and west as far as the eye could reach. At the foot of this mountain stood Sardis, the great capital of the Lydian kings, and the city of the far famed Croesus. We crossed the plain obliquely bearing to the east and reached Sardis, now called Start, at half past six, in 10 hours travel from Thyatira; course a little east of south.

Found difficulty in procuring a lodging; at length put up in a hut occupied by a Turk. It was about 10 feet square, the walls of earth, the roof of bushes and poles covered with soil and grass growing on it. There was neither chair, table, bed nor floor in the habitation. The Turk seemed to live principally by his pipe and his coffee.

A Sabbath Day in Sardis.

Lord's Day, Nov. 12. After our morning devotions, we took some tracts and a Testament and went to a mill near us, where 3 or 4 Greeks live. Found one of them grinding grain. Another soon came in. Both were able to read. We read to them the address to the church in Sardis, and then the account of the day of judgment, Mat. xxv. Conversed with them about what we read, and then spoke of the Lord's day, and endeavoured to explain its design, and gave them some tracts. We had our usual forenoon service in the upper part of the mill; and could not refrain from weeping, while we sung the 74th Psalm, and prayed among the ruins of Sardis. Here were once a few names, which had not defiled their garments; and they are now walking with their Redeemer in white. But, alas! the church as a body had only a *name* to

live, while they were in reality dead; and they did not hear the voice of merciful admonition, and did not strengthen the things which were ready to die. Wherefore the candlestick has been removed out of its place.

Ruins of the Place.

Monday, 13. Went out to view more particularly the ruins of the place. Saw the decayed walls of two churches, and of the market, and the ruins of an ancient palace. Two marble columns are standing, about 30 feet high, and 6 in diameter, of the Ionic order. The fragments of similar pillars lay scattered on the ground. Chandler, who was here about sixty years ago, says five pillars were then standing. All our guide could tell of the place was, that it was the palace of the king's daughter. Ascended a high hill to see the ruins of the old castle. Some of the remaining walls are very strong. Copied two inscriptions.

There are now in Sardis no Christian families. There are three grist mills here, in which 9 or 10 Greek men and boys are employed. To one of these we gave a Testament, charging him to read it constantly, and remember that it is the word of God, and the guide to heaven. He bowed, thanked us for the gift, and said, 'I will read it often.'

[*To be continued.*]

CHURCH OF GENEVA.

The church of Geneva, had from the beginning, a pretty numerous set of articles, which all ministers were to subscribe. There was a new addition made to them at the desire of some of the Swiss protestant Cantons, occasioned by some warm controversies then agitated, and, amongst others that *Hebrew points* were of divine original and institution. This additional recruit of credenda, called the *Consensus*, was likewise to be subscribed by all ministers in this form, "Sic sentio. Contraria his nunquam docebo." *These I assent to. The contrary to these I will never teach.* This *formula*, consisting of sixty four articles, continued in use till the year 1706, when a divine of Neufchastel, Mr. Jacques Vila de Beaumont, a very worthy minister of the gospel, being called to Geneva to exercise the ministry there, was required to subscribe. Instead of doing that, he wrote to this effect, *these I assent to as far as they agree with the* Holy Scriptures, *which I believe to be* the word of God. *I will always teach what* God *shall teach me from thence, and will never knowingly maintain or teach any thing contrary thereunto.*—This was so far from giving satisfaction to some grave ministers before whom the subscription was made, that they thought it an insolent affront to themselves and the discipline of their church, and refused him his licence of preaching. Upon this he appealed to the body of divines of that Republic, where the question between the complete sufficiency of the Scriptures to all the purposes of christian teaching on one side, and the necessity of human articles and decisions to fix the sense of scripture on the other, was learnedly and fully debated, and at last determined on the side of the sufficiency of Scripture; and Mr. Vial's subscription was held satisfactory. From the ministers an appeal was lodged before the magistrates, who, apprehending it dangerous to depart from the old rule, determined in favour of their old articles, and enjoined the subscription to them. Those truly catholic divines who had supported Mr. Vial thought it not fit to acquiesce in this determination, but appealed to the dernier resort, which is there called "the Council of two hundred," who, upon mature deliberation settled this matter, and determined that for the future the following oath should be a sufficient requisition for those who were to be licenced as Ministers. "I swear and declare, in the presence of God, that I do hold the Holy Scripture to be the only rule of my faith, and that it contains in a very clear manner whatever is necessary to salvation; and I promise that I will be conformable thereunto, both in my doctrine and practice."—To this is added the following exhortation by the person who administers the oath; "You are exhorted not to teach any thing contrary to the decisions of the Synod of Dort, the forty articles of the Reformed churches of France, or to our catechism, they being esteemed agreeable to the Scriptures; and you are exhorted to this for the sake of peace and union in the Church."

This is understood to be the present form of licensing Ministers to preach in the Church of Geneva.—The foregoing particulars are taken from Misson's voyage to Italy, &c. p. 453.

The following letter of Silas to Theophilus, respecting the doctrine of the trinity, has been lately handed us for insertion.

REV. AND DEAR SIR,

The conversation which lately passed between us on the doctrine of the trinity has led me to very serious reflections, and to an anxious, prayerful, diligent, and I hope, impartial examination of it.

Several things which you suggested in relation to the subject, filled me with such painful solicitude and dread, lest I should fall into great and destructive error in my belief respecting the Father, Son, and Holy Spirit, that I scarcely dared to seek for further light and satisfaction even from *the scriptures themselves*. I soon, however, formed the resolution that I would read the New Testament with the most critical and impartial attention in my power. The resolution I have carried, as I trust, in the fear of God, into effect. The result has been the strengthening of my doubts with respect to the truth of what is called the orthodox doctrine. Although I dare not reject this doctrine as untrue, yet I know not how to embrace it with *my understanding*. If the doctrine be true, and so highly important as you consider it, most devoutly do I wish that my doubts and difficulties concerning it might be removed, and that I might undoubtingly believe, and cordially embrace it. What these doubts and difficulties are, you will, in a good degree apprehend, from the following queries and remarks.

Am I to believe that Jesus Christ is a *real person or agent*, distinct from the Father?—what is the difference between such a person or agent, and an *intelligent being*? But if Christ is *not* such a person or agent, am I to believe that he is the same as the Father? Until the question, whether Jesus Christ be a real and proper person or agent, distinct from the Father, be determined, how can I determine what my conduct towards him ought to be in regard to *worship?* Can that which is *not* a person, intelligent agent or being, be a proper object of worship, either in a supreme or subordinate sense? If I am to conceive of Christ as the same person or being as the Father under a different *name* or *character*, I cannot hesitate to worship him as such. But in this case how can I avoid being perplexed with regard to the *proper language* to be used in my addresses to him? or how can I avoid perplexity of mind with respect to the doctrine of *mediation?* For if Christ be the same mind or being as the Father, and the object of supreme worship, who then is the *mediator* between the *One God* the Father, and men? If I find Jesus Christ to be *another real person*, and *equal* to the Father, shall I not find *another object of supreme worship*? But is there more than *one object* to whom worship of this description is due? If so, and if Jesus Christ be *another object*, how can I avoid being perplexed to know *when* and *how often* I am to worship him, and in *what manner*, so as to preserve a due regard to God *the Father?* The doctrine of the Holy Spirit, as a distinct person from, but equal to God, increases my difficulty. Admitting this hypothesis to be correct, must I not be greatly perplexed to know whether I am to worship each person *distinctly*—offering prayer and praise, sometimes to one, and sometimes to the other;—and whether it should be in the same prayer or in different prayers? or whether I should address *all the three persons together?* If in the *latter way*, am I to use the plural pronoun *Ye*, or the singular pronoun *Thou?* Should it be said that prayer is to be offered to the Father, Son, and Holy Spirit, not as three persons, but as *one essence*, the perplexing question, "is an essence as distinct from person, a proper object of worship?" immediately presents itself to my mind. If we are thus to worship an *essence*, I do not see that either of the *persons* is an object of worship. Must we not worship God as our *Father*, and the Father of our *Lord Jesus Christ?* If we must not worship the *person* of Christ, what is meant when it is contended that *he* is the object of supreme worship?" If it be said "we are to worship the *divine nature* as *one*, and which is the *same* in *all the three*," I would ask what kind of worship is that which is to be paid to a *divine nature* in the *abstract?* and how it is to be expressed? Can the personal pronoun *thou* or *thee* be properly applied to a *nature*, in distinction from *person?* In short, I cannot contemplate the doctrine of a trinity in the Godhead, in any point of view, which does not involve me in much perplexity, and especially when I come to the *use* and *application* of it in regard to *worship*. And is it not a fact, that they who are the most strenuous advocates of the doctrine, do generally in practice deny, or seem to deny it in conducting their worship on a plan widely different from that to which their sentiments seem to lead? They usually direct their worship to *God the Father*, as the God and Father of Jesus Christ. They offer it in the *name* of *Jesus Christ;* nor do they pray *to the Spirit*, but *by* and *for the Spirit*—thus, in practice, they seem evidently to sanction the doctrine they condemn. But in doing this, do they not conform to the *scriptural* mode of worship? Do not the Scriptures, my dear Sir, direct us to worship "the *Father through* the Son, and *by* the Spirit. But do they ever require us to worship *three persons* in one essence, or *one essence* common to three persons? Do the Scriptures require us to give any worship or honour to Jesus Christ, but such as has an ultimate reference to, and will terminate in *God the Father?* Do the Scriptures ever require us to worship the *Spirit* of God as a *distinct person* from God himself? Do they furnish a single example of doxology or ascription of glory to the Holy Spirit? or to the Father, Son, and Holy Spirit, as three distinct persons constituting one God?

My dear Sir, can you so reconcile these things with the doctrine of the trinity, as to remove my strong, and even distressing doubts with respect to the truth of that theory? If you can, in so doing you will confer upon me a very great obligation.

Yours, &c. SILAS.

For the Christian Register.

ORDINATION AT WAREHAM.

On the 29th of August, the Rev. DANIEL HEMMENWAY was ordained over the Church and Society in Wareham. Introductory prayer, by Rev. Mr. Green, of Reading; sermon by Rev. Mr. Edwards, of the South Parish in Andover; consecrating prayer by Rev. Mr. Pratt, of the West Parish in Barnstable; Charge, by Rev. Mr. Lincoln of Falmouth; the Right Hand of Fellowship, by Rev. Mr. Hunn, of Sandwich; Address to the people by Rev. Mr. Cobb, of Rochester; and the concluding prayer by Rev. Mr. Rockwood of Lynn.

A part of the proceedings of the council on this occasion was so novel and unprecedented, that it ought not to pass without some public notice. After the council was organized, and the Scribe had made some progress in ascertaining what Churches were represented by their Pastors and Delegates, the Rev. Mr. Hunn, was asked by the Moderator, at the request of a member of the council, of what church in Sandwich he was Pastor? His answer was, "The First Church." The Rev. Mr. Goodwin, being asked the same question, gave a similar answer. A question was then submitted to the council, "Whether Mr. Goodwin could be considered as the Pastor of a regular Church?" (a majority of the Church having withdrawn from the Society previous to his ordination;) and it was decided in the negative, and, of course, that he had no right to a seat in the council. Mr. Goodwin and his Delegate immediately withdrew.

This extraordinary proceeding was nearly nine years after Mr. Goodwin had been ordained by as respectable a council, as was convened at Wareham, over what was considered by them not only a regular Church, but "the First Church and Society in Sandwich." If, however, the circumstance that a majority of the church members had recently seceeded, and worshipped in other places, left any doubt in the minds of any, whether it was the first church, that doubt has since been removed by a learned and luminous decision of the highest civil tribunal in the Commonwealth. In order to view this proceeding in its proper light, it must be considered that it took place after Mr. Goodwin had been repeatedly recognized as pastor of a regular church in Sandwich by other councils, with whom he had been invited to sit, and composed too of *some of the same gentlemen*, who were on the council in Wareham. It must also be recollected that Wareham is a town adjoining Sandwich, and that the Church and Society in Wareham, who invited Mr. Goodwin to assist at the ordination, were well acquainted with the character and standing of Mr. Goodwin and his church.

It deserves to be noticed further, that in calling the names of the other churches, the Scribe had proceeded without interruption to name—Mr. Green, Mr. Rockwood, Mr. Burgess, and Mr. Morse, respectively, as pastors of *a* church. The inquiry was made of none but Messrs. Goodwin and Hunn, of *what* church they were pastors. It was thought sufficient that each was a pastor of *a* church. But after the business of the council was completed, and the result accepted, then it was discovered that there was some inconsistency in this, and some pains was taken to learn from each minister, the particular designation of his church.

Although it appeared that Mr. Goodwin's Church,—which had always adhered to the first Parish, and which embraced most, if not all, of the senior members with two out of three of the Deacons—solemnly renewed their covenant after the secession, with the forms and services that are usual in *organizing a new church*; yet because it was not done with that *particular view* they already considering themselves as a regular church—but rather with a view to collect the scattered members; and because they thought such a transaction proper after the difficulties that had subsisted—the proceeding was not deemed by the council sufficient to satisfy them, that any Church now existed under the pastoral care of Mr. Goodwin.

The Rev. Mr. Kendall of Plymouth, who by the appointment of the council had officiated thus far as scribe, after remonstrating against this extraordinary proceeding, declined acting any longer in this capacity, or taking any active part in the public transactions of the day. It is believed, that this proceeding is without an example in the history of our churches; and that it will be viewed by every candid and impartial mind not only as a mark of disrespect for the other councils, who had recognized Mr. Goodwin and his Church as in regular standing; but as an expression of contempt, (as it was no doubt designed to be, judging from the temper and spirit of some of the public services) for the decision of the Supreme Judicial Court of this state in the Sandwich case—a tribunal to which these very gentlemen may yet have occasion to resort for the protection of their rights, and rejoice in the privilege of *appealing unto Cæsar*. It must also be considered as an act of injustice and cruelty towards Mr. Goodwin, whose character and standing as a Christian minister deserved a more courteous treatment from *Christian brethren*. And will it not be viewed by an enlightened public as a violation of the rights—a direct attack upon the independence of the church in Wareham? Was it not saying to them, "You are not competent to judge of the qualifications of the members who compose this council for ordaining your Pastor elect. You may summon them together by your letters missive; but we are the proper tribunal to sit in judgment upon them. We have the power for sifting them; and we will sift them as wheat; and we will cast out the chaff before your eyes, and reserve the pure grain for our own purpose." This is the language of the transaction by whatever name it may be called.

It is but justice to the good people of Wareham to say, that they appeared to view with great disgust and abhorrence this proceeding of the council; and intreated the members, if they had any regard for the peace, harmony, and welfare of the society, to revoke their doings with respect to Mr. Goodwin and his church before they went to the sanctuary. But this intreaty was not regarded. The victory that had been planned for several weeks, was now gained, and it was deemed too important quietly and peaceably to be given up.

Mr. Goodwin, as an ordained minister, had a right, on the authority of his letter missive and the vote of his church, to a seat in the council. No individual, nor even the whole council together with any propriety could deprive him of this right. They had a right to withdraw themselves, if they chose, but not to thrust him out. No body had this right, but the church, or their committee, who invited him. And he would have been justified in appealing to them to support his claim. I will not undertake to say what course they would have taken, if such an appeal had been made. But the council would have had no reason to complain, if they had said, "Gentlemen revoke your doings with respect to Mr. Goodwin and his church, or the business of the council stops. Recede from this attack upon our rights, or the doors of our sanctuary are closed against you; the ordination is suspended. We are not dependent on this council for a minister. Other councils can be convened, who will confine themselves to the duties for which they were called, instead of turning aside to attack through an individual clergyman of great purity of character and high respectability, the supreme Judiciary of the Commonwealth." I most sincerely hope, that no opportunity will again occur for justifying such an appeal. But, if it should, I would choose rather to see the experiment tried, than to witness such an outrage upon the rights of an individual or a society.

For the Christian Register.

On Newspaper Criticisms of Pulpit Services.

Mr. EDITOR—There is a practice of criticising in the public prints the religious services of the pulpit which must offend every serious mind, and which I have often noticed with great pain. The ministrations of any preacher, whatever may be their eloquence or power, can produce no more *religious* effects than the performances of a tragedian or rope dancer, if the attention of his hearers is drawn away to points of criticism, and their minds are filled with discussions about fine speaking, and elegant constructions, and propriety of imagery, &c. How is it possible that preaching should have its right effect, if it be listened to simply as an exhibition of talents or learning, and judged of merely by its literary and oratorical qualities? How is the meetinghouse to be a more profitable place of resort than the theatre, if those who attend, are taught to attend for amusement merely, and are to like and dislike, approve and censure, on precisely the same grounds, that they clap and hiss in the boxes and the pit? if they are taught to sit in judgment on the prayer and the sermon, canvass the attitude and the voice, the gesture, the pronunciation and the style, as if it were a mere matter of taste, and the interest of the soul were not concerned;—as if the preacher were only an actor, exhibiting for their amusement, and not a teacher of religion, speaking in God's name on the subject of his revelation.

You will not understand me as saying, that no man is to perceive or speak of the differences of preachers, or is compelled to be edified equally by the dull and the eloquent. This is impossible. But I do seriously insist, that the habit of freely discussing these points, drawing comparisons, and speaking of the exterior appearance, manners and taste, as of principal consequence, is of most injurious, nay of ruinous tendency;—ruinous I mean, to the religious susceptibility of the heart, & that frame of serious & tender reverence with which the worship of God's house should be attended. No man can be engaged in criticism and prayer at the same time, nor listen to a sermon for the sake of its oratorical excitement and of its moral benefit. The things are incompatable. And therefore I say, that those writers are little aware of the mischief they do, who by their public, familiar, bold observations upon pulpit performances—whether in praise or blame lead the multitude to think more of the merits of the speaker, than of the importance of religious truth; and indeed even prevent their profiting, by drawing their attention away from the thought of profiting.

I do not speak of this as a fault peculiar to our town, or to the present time. It is to be found elsewhere, as well as here. Serious readers have, not of late only, but often, been hurt and disgusted at the indecorous commendations bestowed upon the manner in which the services of religious worship are performed. They have augured nothing but ill to the cause of religion from seeing its sacred offices thus set upon the same footing with the recitations of the stage. They have blushed to find its ministers dragged before the public in company with actors and buffoons, and held up to the same sort of indiscriminate criticism. One would think that good taste merely, if nothing else, would forbid so incongruous a mixture. No man of good taste even if he have no seriousness, can fail to be offended at this lowering of sacred things to the level of profane. And certainly no man of any seriousness, who feels the worth of his religion and its institutions, and who knows how easily their efficacy may be prevented, can fail to be deeply wounded and concerned at a practice which has a tendency to exchange that devout and reverent frame with which men should assemble to worship their Creator, for a spirit of curiosity, thirsting for eloquence, fastidious in taste, and nice in judgment concerning gesture and style. Such is the manifest tendency of this sort of writing. It must be deplored by every sincere friend of religion. It should be protested against by all who would promote its pure influence. Its tendency is to bring on a day of lamentable declension, when our temples shall be filled with those who have forgotten all higher objects than that of attending an exhibition, and our preachers shall in consequence have lost sight of their holy commission, and become the actors of a studied scene. ARTINIUS.

God hath set up *Two Lights*, to enlighten us in our way: the light of *Reason*, which is the Light of his Creation, and the Light of of Scripture which is After-Revelation, from him. Let us make use of these two lights, and suffer neither to be put out.

CHRISTIAN REGISTER.

FRIDAY EVENING, OCTOBER 19, 1821.

Our readers will perceive, in our columns of this week, a communication relative to a late ordination at Wareham. We know not with what feelings it may generally be received;—but for ourselves, we cannot but view the proceedings on that occasion, as of a most extraordinary and reprehensible character, and as deserving to call forth the decided and spirited disapprobation of every man in the community, who sets any value on his christian rights,—or who wishes that the civil tribunals of our country should stand respected, in the eyes of those, for whose benefit and protection they were instituted. The conduct of the council on that occasion, may be considered as worthy of disapprobation in two respects.

First, as an arbitrary violation of the Christian rights of the Rev. Mr. Goodwin and his Church, as well as the Church in Wareham.

And *Secondly*, as an act of marked disrespect to the Supreme Judicial Court of the Commonwealth.

Whatever authority any individual of that council possessed, in relation to the ordination, was manifestly derived, not from the particular name or standing of his Church, but entirely from the letters addressed to him by the Church and Society in Wareham; and hence it was an authority which could not be alienated except by voluntary relinquishment, or by some act of the Church and Society from whom it was originally derived.

Every member of an ecclesiastical council knows, that the authority committed to him on these occasions, is simply this, and no more, viz. to advise and assist in the introduction of the pastor elect to his office. But on this occasion, though the council was composed of the pastors of independent churches, all deriving their power from a common source,—yet, instead of confining themselves to the business for which they were called, and properly respecting each others, rights, they began by constituting themselves a tribunal for determining the qualifications of the individuals who composed their number,—and by sitting in judgment upon the conduct of the people from whom they derived their authority. Consistently with this beginning, they proceeded arbitrarily to cut off a Christian brother, and a sister church, from all claim to act on the occasion;—and thus did they virtually pass censure upon the church and society in Wareham, for irregularity of proceeding in the choice of their council.

But if the conduct of the council is viewed in its true and proper light, we know not how they can escape the charge of *duplicity*, any more than they can that of violent encroachment on the rights of their Christian brethren.

Every pastor of a church who was present on that occasion, and every church which was represented there, knew, that in the act of consenting to comply with the request of the Church and Society in Wareham, they virtually declared their acceptance of the conditions on which they were invited viz. a willingness to sit in council with the pastors named in their letters missive. They knew also, that, in that act, they virtually acknowledged the ministerial character of every pastor, and the equality of standing of every church named. And the people of Wareham had a right to expect, of each and every member of the council whom they found present on that occasion, that he had come there (as his act in coming manifestly implied) to join peaceably with the other churches convened, in the ordination of their expected pastor,—and not to quarrel with the conditions on which they were called there. If any individuals disapproved of the standing of any church with which they were called to sit in council, or if they could not conscientiously unite with such as were named, their remedy and their duty was to refuse attendance. But to declare their satisfaction with the different members of the council invited, by accepting the invitation to unite with them, and then to make it their first business, when assembled, to declare that they were *not* satisfied, and arbitrarily to thrust out one of their number from the exercise of his rights,—what else can this be called than *gross duplicity*, as well as high-handed ecclesiastical tyranny? But furthermore, when we take into consideration, that some of these men had on former like occasions, peaceably united in council with Mr. Goodwin, notwithstanding the objections they now offered, were as potent *then* as *now*, how can we reconcile the proceeding with that fairness and singleness of mind, that honest and honourable dealing, which we have a right to expect in every member of an *ecclesiastical council*, and especially in every man who is dignified with the office of a *Christian Minister?*

We should be glad to know in what light these proceedings are viewed by the most respectable and reflecting class of people, in the various parishes to which these different clergymen belong. Undoubtedly there are some who think it is all right, because *their minister* has done it. But we cannot easily believe that there are many reflecting men that understand the true circumstances of this case, who can fail to be disgusted and grieved at such arbitrary and unchristian conduct in their ministers.

A PROCLAMATION,

FOR A DAY OF

Public Thanksgiving and Praise.

The unceasing exercise of the benevolence of Almighty GOD towards his rational creatures, of which the people of this State so largely participate, ought to produce in us the most cordial returns of gratitude, as well as a suitable sense of our dependence on him for all the enjoyments of this, and the hopes of a better, life. The uncommon blessings which the present season has brought with it have corresponding claims on us for expressions of devout praise and thanksgiving:

I have, therefore, thought fit to appoint, and, by and with the advice and consent of the Council, in conformity to the pious practice of our revered Forefathers, I do hereby appoint THURSDAY, the sixth day of December next, to be observed as a day of THANKSGIVING and PRAYER throughout the Commonwealth. And the people of every religious denomination, are requested to assemble in their respective places of public worship on that day, unitedly to offer to the *Divine Bestower* of all our blessings the humble sacrifice of thanksgiving and praise; That He hath, in the course of the present year, preserved among the people of this State an unusual degree of health, of tranquillity and good fellowship; That our moral, religious and social enjoyments, and our civil and political privileges have been continued to us; That our nation, now on terms of amity with all other nations, is fast recovering from the paralizing effects of war; That our agriculture, manufactures, and commerce, are in a state of progressive and hopeful improvement; That the seasons of the year have been ordered in much mercy, so that our fields have yielded a rich increase, and we have an abundant supply of the fruits of the earth, and the productions of the sea.

And while we render to GOD our grateful tribute of praise, for the various blessings with which he has been pleased so freely to indulge us, may we be led duly to realize our own unworthiness, and the great abuse with which we are chargeable, of many of the distinguishing tokens of his goodness; and penitently seek to him for the remission of all our transgressions "through the redemption that there is in Jesus Christ;"—That He will be pleased to bless the people of the Commonwealth in their Government, in their Schools and Colleges, in their literary, moral and religious Instructors, and in all their institutions for promoting piety, charity and beneficence; and that finally the religion of the Gospel of Jesus Christ may be universally spread through the world, that the whole earth may be filled with the glory of GOD.

And it is recommended to the people, that they abstain from all labour and recreation inconsistent with the religious services of the day.

Given at the Council Chamber in Boston, this twelfth day of October, in the year of our Lord Eighteen Hundred and twenty-one, and of the Independence of the United States of America the forty-sixth.

J. BROOKS.

By his Excellency the Governor, with the advice and consent of the Council.

ALDEN BRADFORD, *Sec'y.*

God save the Commonwealth of Massachusetts.

BRIGHTON CATTLE SHOW.

Extract from the Report of the Committee appointed to award the premiums on horned cattle.

"This committee having under their cognizance and judgment the articles for which the show at Brighton was *originally* and *principally* designed, may be indulged in making some general remarks on the tendency, and effect of their exhibitions.

"It is not more than forty years, since the idea was entertained in Great Britain, that a spirit and energy could be given to agricultural efforts, by associations, public exhibitions, and premiums judiciously awarded. The effects produced in that country, more especially in the improvement of their stock, have far exceeded the most sanguine hopes of the first promoters of this system. We have little and indeed no doubt, that the horned cattle and sheep of Great Britain were fifty years since, not superior to ours—we believe that the races of domestic animals imported from any part of Europe, not only do not deteriorate but that they improve in all the Northern parts of the United States. We believe that we have native animals of all descriptions, with the exception perhaps of the crosses of hogs with the Chinese breed, (which we have however recently imported) equal to any Great Britain possessed 40 years since, when Bakewell, Coke, Princeps, and an hundred other farmers, or opulent landholders in that kingdom, set about the patriotic work of improving their native breeds. They did not commence it by *importations*.—They confined themselves simply to *selection*, and the effects were such as that in a few years, bulls, which of the best description at a former period might have brought 100 dollars, sold for 4500. This was no speculation of a visionary character like the rage which prevailed with us for a short time in relation to Merino Sheep. It sustained itself, and exists to the present hour, so that a bull calf of certain breeds considered perfect, will bring from 200 to 400 dollars.

"If we were asked the general character of our best shows of cattle compared to those at Smithfield on their anniversary show, or at Lewes, or many other places in England, we should say that it will require at least ten or perhaps twenty years to equal them.—Yet it is our firm conviction, that if we had never imported a single foreign animal, but had excited a strong zeal in our own country to select and propagate the best animals of native production, we should in the course of twenty or thirty years have been able to send animals to Great Britain and contend against their best raisers of stock for the first prizes. Nay more, we believe *now*, that if we could transport the *best working* Cattle of Worcester and Norfolk, (the latter however being all purchased from back counties) to Great-Britain, they might challenge *all the three kingdoms* to compete with them in all the various points of labor to which cattle are applicable. These working cattle are, *we know*, as much superior to theirs as our stock is inferior to theirs in the article of bulls, cows, sheep and hogs. The fact, that we are so superior to them in this point, of which we have no question, proves, that we have among us an admirable but neglected race of animals—and the reason is obvious. Is a *calf* remarkably *fat?* Does he weigh 150 pounds at the end of six weeks, and that accompanied by an excellent form and proportions?—His fate is decided. He must feel the sharp knife of the butcher—He must prematurely pay the forfeit of his uncommonly excellent qualities, and load the table of our *epicures*, who would have made a better dinner on a smaller and less valuable animal."

After mentioning the effect which the importation of foreign stock has had in improving our own, the committee proceeds to announce the premiums for the present year.

For Native Bulls.

The first premium of 40 dollars was awarded for a bull raised by Mr. Saml. Brooks of Brighton, from imported stock. The second premium of 25 dollars to Stephen Patch of Lincoln, for a native bull.

Bull Calves.

The first premium for a bull calf was awarded to Charles Clark of Framingham, 15 dollars. The second premium for bull calves was awarded to Francis Amory, Esq. of Milton, 8 dollars.

Milch Cows.

The premium for the best milch cow was awarded to John Stone of Marblehead. This cow is said to have produced an average of 11lbs. of butter per week from the first of June till near the time of the Show.

The second premium was awarded to John Prince, Esq. 30 dollars.

The third premium to Gen. S. J. Derby of Weston, 20 dollars. The other cows offered for premiums are mentioned as highly worthy of notice.

Fat Oxen.

The number of fat oxen has on some occasions been *fourteen;* this year it was but *four.*

The first premium of 50 dollars was awarded to Mr. J. Hubbard of Hatfield, for an ox weighing when alive 2306lbs.

The second to S. Howe of Petersham 40 dollars, weight 2460. The Third to A. Rice of Shrewsbury for a four year old steer weighing 2068.

Heifers.

The first premium for heifers was awarded to Moses Coolidge of Waterton, 15 dollars. The second to Dr. J. P. Chaplin of Cambridge, 10.

Panorama of Athens.—We understand that the receipts of the exhibition of this fine painting, amounted to about *one hundred dollars* weekly, and that they were increasing at the time when the exhibition ceased. The amount of money received is between six and seven hundred dollars: This, with what was received at Professor EVERETT's lecture, and which is devoted to the same purpose, makes a sum of nearly $1000, and is thought to be sufficient to authorize the commencement of a building where it may be permanently placed, and exhibited to the best advantage.

A dwelling house in Andover, owned by Mr, Samuel Cheever, and occupied by Mr. Thomson Russell, was consumed by fire on Wednesday last.

The Painting called the *Dinner Party*, by Col. Sargent, of this town, is now exhibiting in New York. It is spoken of there in the highest terms of commendation.

Col. Sargent, has been elected an honorary member of the New York Academy of Fine Arts.

Sergeant Lanham of the Army has been convicted at Georgetown, D. C. of the murder of Sergeant Kelly.

The Chevalier D. ANDUAGO envoy extraordinary and minister plenipotentiary from Spain to the United States, has arrived at New-York.

The 12th of December next has been appointed by the Governor of New-York as a day of public Thanksgiving and prayer.

Thursday the 29th of November is appointed as a day of public Thanksgiving in New Hampshire.

Liberal Subscription.—The Hon. Stephen Van Rensselaer, in addition to his annual subscription of *five hundred dollars*, paid for the last three years, to the Albany County Agricultural Society, has renewed his subscription for the same sum, to be paid annually, for three years to come.

At a late term of the Superior Court of New-Hampshire held at Hopkinton, *Daniel D. Farmer* was tried for the murder of *Ann Ayer* of Goffstown. He was found *guilty*, and received the sentence of Death.

DOMESTIC INTELLIGENCE.

BALTIMORE, Oct. 3.—A coroner's inquest was held in Bond street, F. P. at the house of Mr. John Hamilton, on Friday night between nine and ten o'clock, by Lambert Thomas, Esq. over the body of Miss Ann Hamilton, aged about 15 years. The verdict of the jury was that "she came to her death by a pistol ball shot at her by Joseph Thompson, first mate of the hermaphrodite brig Leopard, the ball entering her head behind the right ear, and penetrated into the brain."

As far as the circumstances of this distressing affair have come to our knowledge, it appears that the father of the young lady, about seven o'clock in the evening, came home—he passed through the parlour in which Thompson and the young lady were sitting. A short time afterwards, while the father and mother were above stairs, they heard their daughter cry out "*My God! Thompson is going to shoot me!*" Alarmed at the expression, they were in the act of descending the stairs, when the report of a pistol was heard—and the mother, who came down first, received her daughter in her arms at the bottom. She was found shot in the head as stated in the verdict above, and instantly expired. Before the father could pass by his wife and daughter, Thompson had raised another pistol to his own (Thompson's) head, and discharged it. He instantly fell on the floor, but from the after report of the surgeon who extracted the ball from his head, we learn that the deed was not followed by the mortal consequences intended. Thompson was soon placed in the watch house, and on Saturday morning committed to gaol.

The cause which led to the commission of this dreadful act we understand to be briefly this—Thompson, who boarded in the house, had evinced an affection for the young lady, which was not, it is said, reciprocated on her part; and under the supposition that she was more favourably disposed towards another, he determined to destroy both her life and his own. Since the murder he has maintained an obstinate silence on all questions put to him.—*American.*

THE OSAGES AND CHEROKEES.

ARKANSAS, SEPT. 17.—We learn, by a boat which arrived here a few days ago, from the U. S. Factory in the Cherokee Nation, that the Osages are collected on White River to the number of about 1500, and have sent in a runner to advise the Whites to remove their families and property from among the Cherokees, as they intended shortly to make an attack on the latter, and would treat all they should find in the Cherokee Nation as enemies. This intelligence had created considerable alarm among the Cherokees, who were holding councils every day, to concert measures for their defence.

HURRICANE IN THE WEST INDIES.

NORFOLK, OCT. 8.—Capt. Pearson, of the schooner Eliza Jane, arrived in Hampton Roads yesterday, in 18 days from St. Bartholomews, states, that on the 9th of Sept. a heavy hurricane commenced at that place, from the north west; and continued until the morning of the 10th, about 6 o'clock, at which time the wind shifted to the south west, and continued until about 9, A. M. Previously to the commencement of the gale, there were fifty sail of vessels, large and small, at anchor in the harbour of St. Barts; of which only one was able to ride it out. The following are the names of the vessels totally lost.

Brig Paymaster, Loring, of Portland, with a full cargo of molasses and sugar, entirely lost on the rocks—crew saved.

Brig Fox, from Portland, with a small part of her cargo on board, driven on a point of rocks, and entirely lost, except a small part of her rigging—crew saved.

Schooner Harriet, of Portland, with a small part of her cargo on board, entirely lost—the crew, with much difficulty, saved their lives.

Schooner Elizabeth, Gilpatrick, master; Marcley, supercargo, of Alexandria, with a part of her cargo on board, entirely lost on a small key of rocks off the harbour—the captain, supercargo, mate, cook, and two seamen, perished.

Schooner William, Treat, of Milford, driven to sea with the most of her cargo on board, and totally lost—the crew saved their lives by taking to the boat, and in four days after, being without provisions, arrived at Auguilla—nothing saved.

Schooner Polly & Nancy, of Newport, R. I. driven to sea with part of her cargo on board, and supposed to be lost, as nothing had been heard of her when Capt. Pearson sailed.

Schooner Missouri, of Middletown, driven to sea and supposed to be lost, nothing having been since heard of her.

Brig Sarah Barker, Woodbury, from Boston, with her outward cargo on board, driven to sea, and great fears were entertained for her safety, as she had her bow port out about the time the gale commenced.

Schooner John, of St. Kitts, driven on a ledge of rocks, and entirely lost—crew saved.

A Dutch Guineaman, with about 20 men on board, driven on shore, and, with the whole crew totally lost.

A French Guineaman, with about 20 men on board, driven to sea, and supposed to be lost, nothing having since been heard from her.

A Grenada schooner, with a cargo of rum, driven on the rocks, and bilged.

It was stated at St. Barts, that about 60 or 70 houses were blown down, among which was the governor's, and himself and family had to take refuge in some other. About 80 lives were lost. It was thought to be the most severe hurricane ever experienced at that place, and as much or more damage done, considering the shortness of the gale. It was also stated that a shock of an earthquake accompanied the gale, which caused several houses to move from their foundations.

The Eliza-Jane has brought home a number of passengers consisting of the crews of some of the lost vessels.

FOREIGN INTELLIGENCE.

By the ship Albion, lately arrived at New York, from Liverpool, London papers have been received to the evening of Aug. 30, two days later than those received by the Jasper. The accounts relating to the state of affairs between Russia and Turkey are contradictory.

A letter received at New-York from Liverpool, states that at 3 o'clock P. M. of Aug. 30, it was rumoured in London that the Emperor of Russia had declared war against the Turks. On the other hand, a London paper of the evening of the 30th, in a postcript dated at half past 3 o'clock, says—"We stop the press to announce the following important intelligence. ROYAL EXCHANGE—3 o'clock. The Levant Company have received an express that *The Turks have agreed to the ultimatum of Russia.*

That the rumour spoken of in the letter, from Liverpool, is unfounded, seems probable, from the circumstance that in accounts from Lisbon as late as Sept. 12, no mention is made of the receipt of such intelligence there.

GRECIAN PROCLAMATION.

A proclamation, addressed to the citizens of the United States, by a body of men styling themselves the *Messenian Senate*, at Kalmata, a small town at the head of the ancient Messenian Gulf—has been sent in the original modern Greek, and also in a French translation, to a gentleman in this town, with a request that it may be published and circulated in this country. It abounds with praise of Americans and their Government, and is accompanied by a letter in which is expressed the hope that the United States may be ready to assist in the liberation of the Greeks.

TO CORRESPONDENTS.

A number of communications are on hand, which will be inserted as soon as circumstances will permit.

MARRIED,

At Portsmouth, Mr. Shadrach Robinson, jr. to Miss Mary C. Stavers; Mr. Noah Merritt, mer. of Boston, to Miss Izetta M. Shaw, daughter of Thomas S. Esq.

In Newcastle, Me. Major Cushing Bryant, of Noblesborough, to Miss Arlitta Myrick, daughter of Dr. Josiah Myrick of Newcastle.

In Canton, Mass. Mr. John McKendry to Miss Eliza G. Howard.

DIED,

At Saratoga, Mr. Samuel Smith, of Boston, aged 45.

At Manchester, (Virginia) Mr. Joseph Sowden, a very respectable young man—shot dead by Jordan Clever, a wagoner, who had been entrusted with a loaded musket while in a state of intoxication.

Clergyman's Almanack, for 1822.

JUST PUBLISHED by MUNROE & FRANCIS, No. 4, Cornhill, *The Clergyman's Almanack; or Astronomical Diary and Serious Monitor, for the year of our Lord and Saviour Jesus Christ*, 1822. Being the 2d after Bissextile or Leap-Year, and the Forty-sixth of the Independence of the United States.

Calculated for the Metropolis of Massachusetts, lat. 42 deg. 23 min. north; *but will serve for all the New-England States.* *Oct.* 19.

A YOUNG MAN of liberal education, acquainted with the theory of Book-keeping, and who can give satisfactory reference as it regards character, wishes a situation as Clerk in some respectable counting house. He expects no other compensation for the present, than the knowledge he may acquire. Inquire at this Office.

Oct. 19.

POETRY.

REV. XXII.—"*I am the root and the offspring of David, the bright and morning Star.*"

Benighted on the troubled main,
While stormy terrors clothe the sky,
The trembling voy'ger strives in vain,
And nought but dark despair is nigh.
When, lo! a gem of peerless light,
With radiant splendour shines afar,
And through the clouds of darkest night,
Appears the *bright and morning Star.*

With joy he greets the cheering ray,
That beams on ocean's weary breast,
Precursor of a smiling day,
It lulls his fears to peaceful rest—
No more in peril doth he roam,
For night and danger now are far;
With steady helm he enters home,
His guide the *bright and morning Star.*

Thus when affliction's billows roll,
And waves of sorrow and of sin
Beset the fearful weeping soul,
And all is dark and drear within;
'Tis Jesus whispering strains of peace,
Drives every doubt and fear afar—
He bids the raging tempest cease,
And shines the *bright and morning Star.*

Missouri Intelligencer.

For the Christian Register.

Historical Sketches of New-England.

No part of New-England, was given up by the natives, to Europeans, with greater reluctance than the delightful valley of the Connecticut. The soil of this place was peculiarly happy in the production of Indian corn, their favourite vegetable, and its luxuriant herbage also fattened their choicest game. The river itself was a never failing source of sustenance and pleasure. Delicate fish of various kinds literally filled its waters, and its surface spread out, for the reception of their light canoes, invited to their most seducing recreation.

When white men came to this shore, they heard the fame of this region, and at a very early period of our history, when a dark and pathless forest, separated it from the infant colony of Massachusetts, many families had the courage to pass the wilderness, and settle near the river's mouth;—and in a few years successive adventurers, had stretched their improvements along its banks, towards its source more than one hundred miles.—Although the English, wherever they went professed to purchase the land, yet, it was an unequal contract, and was usually followed by sharp repentance on the part of the natives. There was no jurisdiction, powerful, unprejudiced and willing to settle the disputes that arose between them, or to relieve the natives in the many hard bargains which were made; submission or the sword were the only alternatives left them.

And when at length the time came, that an appeal to arms, must decide the numerous controversies which had arisen; those tribes who possessed the richest soil and sold it to the whites, were their most inveterate foes.—Hence the cruel and bloody war of 1677 in which Philip, that implacable foe to all white men, attempted in person to wrest the river lands from the possession of the settlers.—And in the north, he well nigh succeeded; for so great was his power at one time, and so low the affairs of the English, that Hatfield was the highest town in their possession; the whole country above for many miles being destroyed, and the inhabitants slaughtered, or driven out.

Happily for the English, as the winter of that year advanced, such was the improvidence of the Indians, with regard to food, that this savage chief could not retain his conquest, or even keep his warriors in a body around him, but was obliged to draw off, with all his followers, into the Narragansett country. The English were left alone, but so weakened by the conflict, that they took no measures to reclaim the territory they had lost.

In the following spring the Indians again visited the place, and sat down on the desolation of their former ravages. Here their numbers daily increased and when the fishing season come on they gathered round the upper falls and prepared to enjoy it. It was the only means of sustenance left them by their enemies. They had taken the precaution, to post a part of their number far below the falls, at a place where the Deerfield river runs into the Connecticut. These in case of any attack from the whites below, were to keep them in check and give a seasonable notice of their approach.

At the falls all their rude art was employed in the construction of habitations, and to prepare in the river, up and down the declivity, places to take the fish, as they leaped through the decending sheets of water, from one resting place to another in their ascent. Numerous parties occupied both sides of the river and their whole settlement presented as was usual, a strange mixture of the most abject drudgery in some members of the community, and impudent idleness in others. In this retreat, the natives had they been wise, might have enjoyed some security. They were placed on the utmost verge of civilization; at a point where a wild and lofty American forest, unsubdued by men, seemed to frown on European cultivation, and to forbid its further approach. The English in the towns below, were not conscious of the vicinity of so numerous an enemy; and so closely did their fears confine them to their garrisons, that there was small opportunity for them to obtain the information.

But the ardour of the young Indian warriors could not be restrained. They had of late been accustomed to dangers, and they could not resist the temptation of making spoil on their enemies, when within their reach. In small parties they would frequently descend the river to the English settlements, prowl about their cultivated enclosures, and kill or lead captive those who come out without an armed guard; and if at any time the cattle strayed from the garrisons, they were sure to find them out and drive them away to their retreat.

It chanced in these excursions that a party stole two lads from the whites and carried them to the falls. These boys were both crafty and intelligent. From long impunity the Indians had grown careless. They took no measures to prevent a sudden attack, and the fact which they learned from their prisoners, that the regular troops which kept the garrisons were withdrawn to Boston, strengthened their fancied security. The boys at length found means to escape and carried this intelligence to their friends.

The men of Northampton and Hatfield, upon the receipt of this intelligence, resolved to punish the insolence and repeated outrages of the Indians. To drive them out from their hiding place, altho' in truth it was seeking the wild beast in his lair, would be of signal service to the common interests of New-England, and free themselves from troublesome neighbours. The enterprise was perilous to a degree, of which we, at this day, have no adequate conception; yet were there found spirits of noble daring, who voluntarily proffered their services to execute it. And it is matter of astonishment, that a band of agriculturists, untutored in war, unsupported by regular troops, should thus adventure on this most bloody of all kinds of warfare.

The 17th of May 1676 was the appointed time for the expedition. In the afternoon of that day this gallant party appeared on the plain of Hatfield equiped, well mounted, and in high hopes of success. One Turner of Boston, who had had some experience in Indian warfare, was their leader, and two men, by the names of Wait and Hinsdale, were to serve as guides. When counted they did not amount to 200, and they went to encounter a murderous enemy whose number exceeded theirs, thrice told. When the night came on they put forward, and during the whole darkness, they pressed on at their utmost speed. Coming to Deerfield river, the party were not aware of the band of Indians posted there; yet, a fortunate circumstance saved them from immediate discovery. The Indian guard at this station, were not altogether unfaithful. They had posted a centinel at the usual fording place, and vainly supposed that no one could pass up to the falls without detection. During the night, the Indian posted here, fancied he heard the trampling of horses, as their iron-shod hoofs encountered the stones in passing the river's bed. He instantly sounded the alarm and a party sallied out to make discovery. They repaired to the usual fording place, but could find no foot-steps of horses, to confirm their conjectures, and concluding it must have been a troop of moose, animals with which the country then abounded, they returned to their wigwams.—But the English, had in fact passed the river, and caused the alarm, but it was far above the usual fording place, and whilst the Indians by torch-light, were attempting to discern their tracts, they were advancing with rapidity on their object, not dreaming of the search they had caused, or the risk they had run of discovery.

That night the Indians at the falls held a feast. Like many civilized people, it was to express, by gluttony and excess, their joy, in the abundance they possessed. They had some reason for their conduct. Various kinds of fish, of the most delicate flavour, filled the waters of the river, to an extent wholly unknown since the settlement of the English. And in addition to their luxuries, they at this time, fed upon the roast beef of the white men's cattle, and drank the new milk of the cows, which they had stolen from them. All this good cheer at one time, was temptation too potent for Indian temperance and in the end the whole became a scene of riot and carelessness. But nature, exhausted by excess, even in the savage needs repose, and as the night waned, the sounds of mirth gradually died away, until nothing could be heard, but the solemn roar of the waters, down the falls and the baying of the dogs occasionally heard above it.

It was now near the dawn of day, the designated time of attack. The English, already arrived within a short distance of their object, were secreted in a small thicket, where they tied their horses and placed a guard for their security.—As soon as the light would allow them to distinguish friend from foe, they left their covert, and advanced in a body directly to the wigwams of the sleeping and defenceless natives. They found them wholly unprepared. Not a solitary centinel, to give the alarm, and the first notice they had of their danger, was a discharge of the white men's musketry pointed directly into their dwellings. Instantly their report was echoed, by the yell of fear and despair from the astonished Indians. They rushed out bewildered and defenceless, and in their consternation, fancying they were attacked by their old enemies, they cried out Mohawks! Mohawks!—Soon however they discovered their error and a still greater fear come upon them. The English profiting by their situation drew their swords and rushed on, and many of the miserable natives were hewn down without the least show of resistance. Others fled and when persued dashed into the river and were seen no more. Many took to their bark canoes and in their fright, forgetting their paddles were borne by the strong current of the river down the falls and dashed against the rocks.

In short the whites went on until they were weary with slaughter. On their part, they had lost but one man; but they had destroyed of the enemy, more than twice their own number.—It was an awful scene; even to the victors, who as is usual on such occasions, were drunken with the blood of the slain. An eye witness counted nearly 150 men women and children, attempting to swim the river, whose current, strong by the melting of the mountain snows baffled all their efforts. Yet were they in this situation, marks for the deliberate shot of the English. It was an exterminating war, and no situation of the foe found mercy; and when their balls took effect, or the unhappy wretches, found themselves irrisistably impelled down the abyss, the wild yell of mortal agony, which sounded above the noise of the torrent, and their desperate though bootless efforts, against the angry flood, chilled the hearts, and stayed the hands of their destoyers.

Thus far success had crowned the expedition, and the English felt assured, that they had effectually destroyed the power of the Indians in that quarter. But they were wrong in their conjecture; they had only lopped off one limb, from a powerful confederacy; and there were enough remaining both able and eager, to take signal revenge, for the slaughter of their friends and companions. At a short distance above, and on the same side of the river, was a party, much more numerous and powerful, than the one destroyed.—On the opposite side, was one equally so; and in addition to both, was the band at Deerfield river, who had discovered, that their alarm on the preceding night, had not been without just cause, and were now pressing on, guided by the tract of the Englishmen's horses, to the assistance of their friends.

When therefore, the English were about to retire, in the belief that their victory was complete, they suddenly found themselves attacked by an invisible foe, from a neighbouring wood. From the noise, and flash of their guns, they were numerous, and increasing every moment. At the same time, casting their eyes to the opposite bank of the river, its surface was blackened with Indians in their canoes putting off from the shore, and attempting to pass over. Upon this, twenty men drew off to prevent their landing; whilst the main body, found employ, in keeping at a distance, the furious party in the woods, whose shot now began to fall thickly around them, at this critical period, the party became fearful, lest their amunition should fail; and they judged it proper to return in time; before their retreat should be cut off.—Coming to the place, where they had posted their guard, they found they had been dispersed, and the savages were in the act of unloosing the horses. With some difficulty they beat them off, and mounting prepared to escape. But in doing this, they had given time to the great body of the Indians, to come up with them, and they found themselves surrounded on every side, and obliged to fight every rod of ground as they passed on.

It is difficult to conceive a more formidable foe, to a retreating party, than was a band of New-England savages. Their wild countenances, frantic gestures, yells of triumph, and above all, the war-whoop, long known as the most fearful sound in nature, and at which the ear of humanity tingles; form an assemblage of horrors, sufficient to unnerve the stoutest courage.—And such was the enemy, with which the English now had to contend.

When the Indians became convinced, that the whites meant to retreat in good earnest, nothing could exceed their fury.—They beset them on avery side. In their rear they pressed so close, that they engaged hand to hand with the English; and some of the stoutest chiefs, were cut to pieces, as they struggled to unhorse their adversaries and dash out their brains with a war-club.

And now a rumour ran from rank to rank, that Philip was nigh with a thousand men.—At the sound of his name, consternation seized on the English. The fatigues and anxieties of the day had disqualified Turner, for any effort to save his men, and they had already begun to separate and each to seek his own safety. Some individuals had already left their posts, and disappeared. A small party sallied out, and took a different direction from the rest, but ere they proceeded far, they were shot down to a man, and scalped, in sight of their companions, who dared not make an effort, to aid them. This for a moment checked desertion; and the courage and prudence of Capt. Holyoke, stopped it effectually.—With a few choice followers, he darted to the rear, where there was the most confusion, and fell with such vigour upon the foremost of the savages, that they gave ground. But an unlucky shot prostrated his horse, and he fell with him to the ground. A stout chief, sprang forward, to despatch him; but Holyoke seizing a pistol, which fortunately was loaded in the holster, shot him dead on the spot.

This act again checked the savages, and the whites gained upon them. Holyoke, being again mounted, guarded their rear; and by his example, inspired them with coolness and courage, until they arrived in the open country, where their horses soon conveyed them beyond the power of the Indians. * * *

As the sense of danger passed away, our party halted, and attempted to ascertain their loss. On examination, it was found that nearly one third of their number was missing. Of these many were seen to fall, by their companions. Others, lost their way, and were supposed to have fallen alive, into the hands of the savages, and to be reserved for torture and death.

Thus ended this bloody conflict with the natives. In that part of the country where it happened, it has ever been designated, by the name of the Falls' fight; and bloody as it was to the combatants it is only a specimen of many similar murderous encounters, in which, during that war, our fathers were obliged, single handed and alone, to struggle with these men of the wilderness.—Their story should be known. It is full of instruction.—Our children should learn it, that they in turn, may tell it to their's. Let them know, and let us know, the price of our inheritance: the soil we cultivate has drunk the best blood of our ancestry. A. C.

East Indian Slavery.

The state of Slaves in the East is very different from that of the negroes in the West Indies. A man purchased by a Hindoo, or a Mohammedan, becomes one of his family, and is liable to no greater hardships than the son of his purchaser, and is frequently treated with as much consideration. The eldest servant of Abraham's house ruled over all that he had, and was charged by his master with the care of providing a wife for his only son; and the manners of the East have been so stationary, that no material change has taken place in the situation of slaves. All the laborious occupations of husbandry, which European merchants force their slaves in foreign climates to perform, have always been carried on in the East by free husbandmen, and all the mechanical arts by free persons of particular classes; so that the slaves could only be household servants, and by being constantly in the families to which they belonged, they acquired claims to tenderness and consideration, which were seldom, if ever, resisted.

TRAVELLER.

An English traveller of the name of Cochrane, has reached Iskutsk on foot, on his road to America by the north-east promontory of Asia. On the 13th of Sept. 1820, he had travelled 8000 versts in 123 days entirely on foot. He sleeps in the open air, and wears nankeen breeches.

Asiatic Journal.

Effects of Lime on Apple Trees.

Communicated to the West Cane Creek Agricultural Society, by Benjamin Vestel, an honorary member of Chatham county.

In the spring of 1819, I planted one hundred apple trees, of a very indifferent and unthrifty growth; they were knotty, and inclined much to growing of sprouts from the body and roots, insomuch that I began to despair of their being worth cultivating.—However, in the spring of 1820, I cleared the roots and bodies of sprouts, which were in abundance; then cut off the tops of the trees, and grafted, which of course gave them a greater disposition to sprout; in consequence of which the grafts grew but little that season, and the sprouts came out from the roots and bodies in abundance. In the fall of 1820, I sprouted and trimmed them clean; then took lime and made a white wash, and therewith limed the trees from the graft down to the root, except a few of them which I left unlimed to prove the experiment. These few remain rough, sprouty and unthrifty; while those that were limed have cast off their rough coats of bark, have but little disposition to growing of sprouts, and are now thrifty and growing trees. This so fully convinces me of the good effects of lime on apple trees, that I recommend it without hesitation.—*Am. Farmer.*

Where *Scripture* doth not direct, God refers us to the Direction of *Nature*; therefore, where you have not a Text of Scripture for what you do, be Rational in what you do. *Whichcot's Aphorisms.*

TRACTS.

☞ The piece called "*Objections to Unitarian Christianity considered,*" which we have published in the Nos. 5, 6, and 7, of the Christian Register, is now printed in a pamphlet form, for distribution as a tract. It makes a tract of 18 pages. Those persons who feel interested in the diffusion, of what we deem correct views of Christianity, are informed that any number of copies of this tract, from 25 to 1000, may be obtained at the office of the Christian Register, at the rate of one cent a tract, or one dollar a hundred.

Removal.

LEWIS TAPPAN has removed from No. 34, Broad-Street, to the Chambers of No. 4, Kilby-Street, over the Store of Mr. Isaac C. Kendall.
Oct. 5.

THE Unitarian Miscellany and Christian Monitor, No. 9—for Sept 1821, is just received by *Cummings & Hilliard*, No 1, Cornhill.
Also, just received a new and cheap edition of Conversations on Natural Philosophy, by the author of conversations on Chemistry, &c. &c.
Oct. 12.

OLIVER EVERETT, No. 6, Court Street, has just received the Unitarian Miscellany and Christian Monitor, No. 9.—for Sept. 1821.
Also just received the Fourth and Fifth Letters to the Rev. *Samuel Miller*, D. D. on his charges against Unitarianism.

LITERARY NOTICE.—*Wells & Lilly* will shortly publish,
VALERIUS, a Roman story, from the Edinburgh edition. Oct. 12.

AMERICAN GOODS.

DEXTER TIFFANY & Co. No. 35, Broad Street, have for sale a complete assortment of Cotton and Woollen Goods, from the best manufactories.
Oct. 12.

WANTED, as an Apprentice to the printing business, a smart and intelligent boy.—Inquire at this Office.
N. B. One whose parents reside in town would be preferred. Oct. 19.

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